PACIFIC COLLEGE LIBRARY
BERKELEY, CALIFORNIA
43

The American Friend

Old Series
Vol. XXXIV. No. 11

MARCH 17, 1927

New Series
Vol. XV. No. 11

For Such a Time as This

AN EDITORIAL

The Best Meeting in U.S.A.

MARJORIE HILL ALLEE

Is it Time to Liquidate?

A DISCUSSION

Service Committee Sketches

V—POLAND

Now For the Focus!

TO JOHN SMITH AND MARY JONES

Pacific School of Religion Berkeley, Cal.

ON THE HORIZON OF THE CHRISTIAN CHURCH

THE NINETEEN HUNDREDTH ANNIVERSARY

Young Men's Christian Associations throughout the world, embracing a membership of more than one and a half million and many thousands of other adherents, will observe the years 1927, 1928 and 1929 as the nineteen hundredth anniversary of the three years' public ministry of Jesus. According to the general consensus of Christian chronologists, the anniversary falls within those years. The call for this observance has just been issued by Dr. John R. Mott, chairman of the World's Committee of the Y. M. C. A. which was held in Finland last August with an attendance of 1,500 delegates. The commemoration in its general aspects will be carried forward, according to Dr. Mott, by "furthering an intensive study of the personality, work and message of our Lord Jesus Christ concerning the whole range of the life and relationships of men." The proposal staggers the mind with its possibilities. "To recall the days of His Ministry is to be driven back past Christianity to Jesus Christ Himself," and that "in the story of those brief years of service which overturned the world there must lie the secret of creative power. All sorts of men are asking for the answer."

PRESENT MOVEMENT FOR A DRY EGYPT

Rainless Egypt promises in the near furture to become a really dry Egypt. The principal Christian missionary influence in Egypt is and has been the work of the United Presbyterian Church of America. Egypt has always been regarded as the "sphere of influence" of that organization. These missionary influences have always been dry and to become a "convert" to that influence has always been synonomous to becoming a foe of alcohol, writes William E. (Pussyfoot) Johnson. The Coptic or the ancient Christian church of that country which claims an apostolic succession all the way from St. Mark, has not been conspicuously dry. But of recent years, there has developed a lively temperance movement among these people, who number something like 900,000. Influential Coptic priests and laymen have joined hands with influential Syrian laymen and are now actively promoting the prohibition program. The Greek element is wet almost to a man. In fact, the liquor business with its kindred vices is almost wholly in the hands of the Greeks, with a few Jews and Armenians sprinkled in. Because all Greeks and Armenians class themselves as "Christians", the liquor business, in the popular mind, has come to be regarded as a "Christian" institution. This idea is strengthened by the fact that the British official influence aggressively fosters the drink traffic and constitutes its chief defense. The native population, outside of the Copts, is practically unanimously dry, being Mohammedans. All Moslems are theoretically dry and the vast majority of them are faithful to their professions.

No One Likes Deficits

The way for Friends to avoid a deficit in their foreign missionary work is to give $36,270.66 still needed by March 31 to complete the budget.

Missionaries, native workers and others are looking to Friends to do their best. Give through the United Budget channels for the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
RICHMOND, INDIANA

NATIONAL CONFERENCE OF SOCIAL WORK

The Church and Social Justice, the Church in Industry, and Mental Hygiene in Religion are among topics of special interest to ministers and laymen which will be discussed at the National Conference of Social Work meeting in Des Moines, Iowa, May 11 to18. The National Conference of Social Service of the Protestant Episcopal Church will hold its annual conference at the same time and place. Community responsibility for problems of the much discussed youth of today, methods of educational publicity, the modern family, crime, the immigrant, industrial relations, recreation, are among the subjects to be presented by specialists in these different lines. Every congregation, with its group of needy families, problem children, and sometimes puzzling charity cases, is likely to get both light and inspiration from the meetings and the opportunities afforded to talk over difficult cases with some of the specialists. The conference welcomes those who come with specific questions to be answered or problems to be solved and will provide individual interviews for them. John A. Lapp of Chicago, leader in many movements for community welfare, is president of the Conference. The general secretary, Howard R. Knight, 277 East Long Street, Columbus, Ohio, will be glad to send a copy of the program upon request.

MUSICAL SERVICE TO MARK MAY DAY

Many churches are planning to use, in commemoration of National Music Week, May 1-7 a "Special Sunday Service" compiled by the National Music Week Committee. A novel feature of this service is a reading by the clergymen of a passage from Colossians to a humming accompaniment by the choir to music written for this service by Arthur Nevin. A processional composed by Mr. Nevin introduces the Sunday School children. The entire program is adaptable for use by a great variety of church groups. Sample copies of the printed service are to be distributed by the various national organizations. A specimen copy may also be obtained without charge from the National Music Week Committee, 45 West 45 Street, New York City, which is distributing the copies in quantities for use in preparing the actual performance.

EDUCATIONAL ADVANCE IN SOUTH AMERICA

The committee on cooperation in Latin America is sponsoring a movement which proposes to send Dr. Wade Crawford Barclay to South America as a consulting expert to assist in the development of a more adequate curriculum for the Sunday schools the daily vacation schools, the religious departments of elementary day schools and denominational schools and colleges. The purpose is to hold a series of regional conferences at which he will consult with local leaders in the production of modern curricula suited to the needs of the several situations. He is at present director of religious service for the foreign field of the board of education of the Methodist Episcopal Church.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXIV. No. 11. | MARCH 17, 1927 | New Series Vol. XV. No. 11.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

For Such A Time As This

WITHIN a fortnight a letter came to the Editor from a reader in which she commented on how universally leaders of other denominations are paying tribute to Quaker principles, that of peace especially. She therefore raised the question, which she said she would like to see discussed, whether or not the Society of Friends should continue to exist, since other and larger religious bodies seem to be espousing our principles so generally. With special appreciation, therefore, did we welcome the report of the discussion in Falmouth Quarterly Meeting, which came a few days later and which appears in this issue.

We are reminded that this same question was being raised, and on the same ground, during the years immediately preceding the Great War. Within the following decade the Society of Friends rendered what was perhaps the most universally helpful, distinctive and imperative service which it or any other religious organization has ever been called upon to render in a world crisis. It makes one tremble to think of our having disbanded in 1914, after having liquidated our spiritual assets among the other denominations.

Although there has been an encouraging reaction toward Friendly interpretations of Christianity since the War, and though we have been thrilled by the inspired and sacrificial leadership of a few prophets of the better way, we are doubtful whether a very great change of mind and heart has yet come to the Protestant churches as a whole. It does not seem to us that this phase of the question need figure largely in our thinking. "What is that to thee? Follow thou me."

There are two general questions, and two only, that should concern us deeply in this matter of our future. The first one has to do with whether there is great need in the world today for the Quaker interpretation of the Gospel. The second is the more difficult question of whether we are sufficiently a Society of Friends, in spirit and in truth, to demonstrate such an interpretation in practice. We address ourselves briefly here to the former, leaving the second for next week's consideration.

An affirmative answer to the first question is really implied by asking the second one. There has always been great and ever greater need for a simple, sincere and direct application of religion to life; for committing people, and nations, more unreservedly to the application of love and friendship as opposed to domination and force in their relations with each other. This need was tragically demonstrated by the War, and it was because of the spiritual bankruptcy of organized Christianity generally, that doors swung open everywhere so widely for Friendly ministration.

But the demand for a similar service is even more imperative today, if possible, than was that for healing the gaping wounds of war. One can scarcely turn in any direction or face any problem without finding the two principles of force and love coming to grips for supremacy. It is more important to throw one's power behind love now as the living principle of construction, than merely to apply it as a salvaging agent after force has led to destruction.

How interpret the world ferment of today? We speak of the rising tide of color. We see a country of seething millions rise and shake itself free from foreign domination. Everywhere we find resentment against assumptions of cultural superiority. All about us the smug complacency of social and industrial privilege is being challenged in the name of religion that is "pure and undefiled."

Behind all this is a new appreciation of the rights and sacredness of people, as temples of the living God. The spirit of force and compulsion violates these temples. Out of the tragic failures of the World War has come a growing appreciation of the free spirit of love; of the spirit of Jesus coursing through the hearts and lives of men; a spirit that rises above the boundaries of race and nation. Though increasingly arrogant and threatening, force is more widely discredited than ever before. Challenging it as never before, are the quiet, invisible forces of the spirit.

Now it is deeply significant that this world-wide conflict is being waged on the very ground which the Society of Friends has always occupied. To a very large measure, for example, the civilization of the future is struggling in the womb of the Orient. If ever there was a difficult and strategic field in which the destiny of peoples and nations of the whole world were being determined, the Orient is now such a field. To the mystical-minded East, Quakerism has a natural appeal. The aspirations and experiences of Oriental peoples fit more nearly into the long line of spiritual reformers than of ecclesiastical Christianity. Why was it that a Friend was privileged a year or so ago to address the national congress of India, the first foreigner, it is said, ever to have been accorded that opportunity? Those to whom he spoke did not know him but they did know the principles for which Quakerism stands and they were his credentials. It was no accident or whim that the Christian leaders of China, foreign and native, united in fairly drafting Rufus Jones for the task of interpreting Christian ideals to the Chinese in an atmosphere of revolutionary unrest and nationalistic expression.

The new interpretation of Foreign Missions is a Friendly interpretation. The problem of Missions is coming to be recognized as a problem of world peace. The new missionary ideals are those of mutual appreciation and helpfulness—of supplementing instead of substituting. The

missionary of today goes as a friend instead of as a superior, realizing that even as in himself there is the inner shrine in all men, in which God may live and speak.

There is always the need for spiritual pioneers and adventurers, and never more than now in a world intrenched in the status quo of materialism. They must always go ahead, setting the stakes for new standards of social righteousness. This is admittedly an outstanding contribution which Friends have made throughout their history. Who is going to make this contribution now and in the future?

If the world neighborhood becomes livable it must become a world brotherhood. This is the conclusion of the whole matter. There is imperative need of any and every person and group spiritually equipped and concerned to help bring this about.

A place for the Society of Friends in this day of groping and spiritual travail? That depends upon what kind of a Society of Friends we have to offer.

The Best Meeting in U.S.A.

BY MARJORIE HILL ALLEE

A Friends Meeting in a big city has always presented problems of peculiar difficulty. Because of the helpful suggestions—at least implications—which the following article contains as well as for its intrinsic interest, we are happy to present it to our readers.
—EDITOR.

I BELONG to the best meeting in these United States, and, as James Stephens says (in another connection) if there is a better one I w'd not care to know it!

That we have our drawbacks I would not deny; there are so many that they deliver us from the conceit that might be conjectured from my first remarks. What is more, we seem always to have labored under the same difficulties in the past, and therefore may be expected to continue to combat them in the future.

We are a small meeting, in a very large city. Our membership has never climbed much above two hundred, and usually it is below that number. Our people have also the wandering foot of the city dweller so that a large section of our nominal membership is always too far to appear even at our monthly dinners, when we try to inveigle suburban Quakers to make the tiresome trip from Hammond or Gary or Joliet or Wilmette to 4413 Indiana Avenue. Some people keep their membership with us even though they move to California or Kansas, but for the most part a constant shifting of allegiance goes on. There is hardly a monthly meeting when the Clerk is not directed to forward some certificate, and—this is interesting, too—to acknowledge the receipt of others. It is an observant and persevering attender of meeting who knows all the names and faces that constantly appear, or where others have gone.

Such being the case, and since the state of affairs seems to be permanently so, we endeavor to make this difficulty one of our strong points. If we cannot hope to get settled down we do try to get all the advantages of being shaken up. We realize in the first place that we represent a cross section of, literally, all the Friends in the world. English, Irish, German, Danish, Philadelphian, Conservative, Hicksite, Californian. If they do not all come at the same time, and often they do, they are sure all to come sooner or later. It is a great joy and satisfaction to the more permanent members of the meeting to watch this procession, and to find the essential congeniality and usefulness of them all to each other. Many of them are students, some of them young men making a start in business, others just travellers who stop to spend First Day with us. Most of them never bring their membership to us, but we share our meeting with them, extend to them friendship and a constantly refreshed curiosity about things in their part of the world, and, with the shamelessness of long practice, say, "This and that needs to be done. Now couldn't you do that for us?" And they do!

Our meeting is small but interestingly active. There is no use putting jobs off on somebody else who doesn't exist. We cultivate a great many concerns, but the owner of the concern attends to it himself. He gets sympathy and as much aid as possible from the Friends to whom he explains it, but unless he puts his own back under the load nothing much happens. This results in affairs being managed and well-managed by people who had no idea they had any talents, but who do have an uncomfortable, driving conviction. It results also in the dropping of institutions that seem to have outlived their usefulness and interest. We have for instance, to the scandal of the orderly minded, no mid-winter Quarterly meeting. It appeared that little business was transacted at the expense of a good deal of energy; and therefore it seemed reasonable to devote the energy to something else.

We never know, from one five years to the next, in what part of the city Friends will be most concentrated. The first meeting-house on 26th Street, was considered too far out of town by some of the people who went there then. When the neighborhood became distasteful in the '90's, on account of encroaching saloons, a location was chosen twenty blocks farther out, in the midst of an excellent residence district. That district is now almost exclusively Negro, and the trustees are hoping to sell and re-locate farther on the South Side, where more Friends live than in any other part of the city.

I think myself that it is a pity that the meeting, together with its other excellent achievements, could not have more influence over its immediate environment. We hardly touch our present colored neighbors, but that is a concern I havn't time to attend to more than once or twice a year and its results are negligible.

One result of our wide-flung line is a succession of informal meetings rising in different parts of the city and suburbs as a group feels some need for them. At the University, since I have lived here, there has been a most varied program. There have been monthly discussions of Quaker history, of the race problem and of peace. There have been weekly meetings for worship and monthly meetings for worship. There has been a University Friends Service committee to ask for money and sponsor lectures. Just now we meet once a month on First Day afternoon for quiet worship in a tiny beautiful chapel that doesn't cost us a cent. When some one has an idea to present we meet at some Friend's home to hear him and that costs nothing either. In fact the chief expense, since we barred refreshments, has been the reminding postal cards. The West Side and North Side have had similar, though less elaborate histories.

One of our most useful characteristics is our willingness to talk things out, frankly and fully. Almost anyone is likely to be herded into even the sacred meeting of the pastoral committee and, once there, to find himself expressing opinions on matters about which he never knew before that he had any ideas. We are by no means all of the same persuasion on any matter, and it is only truthful to say that the debate sometimes becomes heated. We have some quick tempers in our midst, and the owners of them sometimes find themselves gathering up the fragments of their sweet serenity after an explosion. To a surprising and heartening degree, meanness, and malice do not exist, and those who come in the way of a storm tell the tale another day and smile about it. Usually, however, what seems to the newcomer like dangerously plain speaking, and hopeless conflict of interest, ends in a compro-

mise that fits the occasion better than either extreme could have done.

It is when we do things in our own way that we succeed best; and when we try to do things like other people we often fail. I do not suppose there is another meeting whose morning service is quite like ours, and yet it seems to work. It probably would not answer as well in any other situation. We have had throughout our history, some six or eight ministers among our membership. For the last twenty years we have had, most of the time, a pastoral secretary, who was usually a student; or a visitor. Sometimes we have had both. Most of our ministers are active, and usually there are three or more at the same meeting. They do us a great deal of good, but we do not rest content there; we invite other members of the meeting very often to give the chief talk of the morning, and they do us good, too. What they say is usually fresh, unstereotyped. It seems to release a spring in others who do not often have courage or interest to speak, and these unministerial meetings are often our fullest and most interesting. With our constantly changing congregation we have a rare opportunity to hear different points of view.

We are poor; and here again we have a disadvantage and yet an advantage. No one is rich enough to give so much money that there is danger of his controlling a free meeting. And few are so poor that they are willing to leave all contributing to others who are not much better off. In consequence our meeting gives as generously in proportion to its means as any congregation in the city. We are cheerfully shabby together, though I hope we are all warm enough; there is no competition in ostentation. We could use a great deal more money on the things we want to do. Sometimes it seems as if our crying need were for some of our young men to become millionaires—we hear there are such phenomena in the East—but if there were millionaires, would they still remember to be generous? It seems uncertain; we shall have to ask the Easterners. At any rate they will never become vastly rich at the rate they give time and energy to the meeting now; and perhaps it is just as well.

Always we seem small and precariously balanced; as if a little added difficulty would be too much for us. When we lose a good member—and we are always losing them—we wonder how we can ever fill that place. And we do not. But always there is some one coming up in another place to add strength, and so we do get along. We like to think that those who have been with us for a while not only help us but are themselves helped, so that when they go on they carry with them the spirit of tolerance, affection and devotion that we must have here if we continue to survive. And if we do not continue to have it, there seems no real reason why we should survive as a meeting.

5762 Harper Ave. Chicago

Is It Time to Liquidate?

Question of Whether Society of Friends Still Has Mission Warmly Discussed

At Falmouth Quarterly Meeting, Maine, it has for some time been a custom to have discussions on interesting and profitable topics in connection with the business sessions when time has permitted after regular business has been accomplished.

At the Quarterly Meeting held at Oak St., Portland, on Jan. 29th, an unusually interesting topic was considered, and one that might be discussed profitably no doubt by other gatherings of Friends. It was: *Has the Society of Friends any reason for existence at the present time?*

NO

Because:

1. The trend now is toward church union, not towards more sectarianism.
2. The other churches are adopting our main testimonies, thus leaving us no more to do.
3. The fact that we do not grow shows that we are not adapted to ordinary human needs and that therefore we ought to use our efforts in some channel that will show more profit.
4. All people are cared for by other churches. The world is over-churched.
5. Quakerism is dying, anyway. The majority of our local meetings have lost the distinctive features of a Quaker meeting. Few members are Friends, and little effort is made to keep alive an acquaintance with the history and ideals of our Society.
6. What do *you* think? Come prepared to discuss freely and informally.

When the subject was presented in writing, as above, to members in advance of the meeting, that they might be prepared for participating in the discussion, it was discovered that many resented more or less vehemently, the intimations it contained. This made the discussion the more interesting when it took place, and gave extra "punch" to the proceedings. Of course the committee who had prepared it smiled all the while to see how well they had "put it across." But it brought out a lot of interesting suggestions, and left at the close a determination to "continue in our next."

FINDS GOOD REASONS FOR CONTINUING

In summing up the discussion a member of the committee, one of our young men, (John C. Gatchell) gave the following reasons *for* existence:

1. Church union will not come for some time and meanwhile the peculiar message of the Friends must not be lost by our losing ourselves in the general group.
2. The other churches have not fully adopted our peace message, and have hardly begun to understand or appreciate our testimony for worship on the basis of silence. These are our two chief testimonies that are really vital.
3. We may not add a great many members, but there is more than one way of affecting the world. Our way of acting as a leaven in the other lumps may best do what we want done. We are not adding greatly to the Quaker denomination, but are helping to make the whole world a Society of Friends.
4. There is a large number of Seekers, especially in educational centres and large cities, who are dissatisfied with ecclesiastical religion as they find it and will be uncared for unless we give them some inspiration and help. Probably this group is larger now than it has been at any time since the days just following the Cromwellian wars. We shall draw these, not by copying the other churches, but by giving something entirely different than will be received in other places.
5. Quakerism may be dying, but if so it is only because Friends are losing their grip on spiritual realities. Quakerism lives only as Friends are willing to let the Holy Spirit live in them and work through them.

During the discussion many very interesting thoughts were developed and though more time was used than had been allotted all felt that much more was needed.

At times previous to the meeting, and in anticipation of it, the chairman of the Committee had interviewed several prominent clergymen of other denominations in Portland and elsewhere, to secure their opinions of the position occupied by the Friends and their testimonies, and reported some of them to the meeting as a part of the discussion.

NON-FRIEND LEADERS CONTRIBUTE TO DISCUSSION

The pastor of one of the larger churches said to her in substance the following: "You (Friends) have taught us brotherhood, and conquest through milder and quieter processes. Our good Father has a way of doing things without sputter. We (naming his denomination) were 'heretics', a reason for coming into existence, but we have got soft—afraid to sacrifice, to be peculiar, content to flow smoothly on in the current of common customs and common ideals. Your *peace movement* is only a branch from the main stem of your belief and practice. You have learned the great truth that power is silent, invisible. That is the genius of Friends, it seems to me."

Another pastor interviewed said: "I believe in denominations. The various types of Christian experience are not man-made. Every denomination is born by the Spirit of God to meet certain needs. Your type of religion is true, though it is not the whole truth. We all need the mystical element. I need it more myself. I am too self-assertive. The world needs a sense of dependence on God. We are too noisy. There is too much talk—too many activities. That is where you dear people have a mission. But to justify your existence you must be true to your tradition—your particular genius."

Another said: "We need immediate touch with God to work for the world's betterment. Other denominations are larger than yours but you have emphasized essential things. The Friends' testimony for peace is a great world service."

And still another: "The Society of Friends has a unique interpretation of the message of peace. Their spirit displayed in the last war was indicative of great consecration to the Spirit of God. I do not believe in denominations. All are churches of Christ dedicated to his service. There is no place for denominations—all are man's devices. We should unite on common ground. I realize that certain forms are precious to different groups. Every church has lost a certain type of service. We have left out meditation and reliance on prayer. We have placed too much emphasis on action."

CATHOLIC BISHOP AND JEWISH RABBIS SPEAK

Rt. Rev. John Gregory Murray, Roman Catholic Bishop of Maine, said: "The world knows of the wonderful work of the Society of Friends and holds you in high esteem. In regard to your small membership, it seems to me that it is a spiritual matter and does not rest on the basis of numbers. Religion is a matter of the individual. Each must decide for himself. I should not ask the question as to whether there is a reason for your existence. Even if only a limited number feel that their spiritual ideals are best realized in your Society, they must follow the leading of their consciences as God speaks to them."

Two Jewish Rabbis were also interviewed. One in Portland said: "Your forceful peace work is a challenge to us all." Rabbi Harry Levi of Temple Israel in Boston said: "Yes, the Quakers have a reason for existing now and in the future. Your work during and after the war was unique. The war made you strong. Do not fail us now. The world needs your mysticism, too."

An Episcopalian minister of Massachusetts who opened his church to the young people of the Youth Peace Movement when others refused them a meeting place said: "Your peace testimony and your mysticism are the especial genius of the Quakers."

DEAN INGE HAS CONFIDENCE IN STEP-CHILDREN OF REFORMATION

During the discussion the following quotation from Dean Inge was presented: "The center of gravity in religion has shifted from authority to experience, and the battle between faith and unbelief has completely changed its ground. When this is recognized, the fundamental strength of Protestants will be understood; though, if we may venture to prophesy, it will be the step-children of the Reformation, and especially the Quakers, rather than the great Reformed Churches, which will show increased strength and confidence."

And from Hubert C. Herring, widely known Congregationalist leader in this country, the following quotation from a public address: "So I say, let the church beware of the price by which it builds up institutions and organizations. Bigness is not greatness. You represent many churches here, and big churches, and churches that are able to be bigger all the time. What is the greatest church on the basis of influence during the past dozen years? I would pick the smallest of the crowd—a church whose badge is a better passport in Europe today than any passport signed by any Secretary of State—the QUAKERS."

It surely is our duty as Friends to live up to our opportunity, privilege and reputation that we may not disappoint Him whose "friends" we profess to be.

FINANCIAL STATEMENT OF A. F. S. C.

The statement of the financial condition of the American Friends Service Committee, as given at the time of the general meeting, February 23, 1927, shows an increasing interest in the Service Committee work on the part of Friends and non-Friends. Contributions for the month ending February 23 were $21,705.32, of which $4127.72 represented money in transit; and approximately eight thousand dollars more represents contributions which cannot be repeated another year. The disbursements for the month were $9973.66, of which $3400.00 was money in transit. ("Money in transit" means contributions which were allocated by the contributor for specific purposes outside of the regular work of the Service Committee. The $3400.00 mentioned above was contributed by a German committee in Boston for designated institutions in Germany, and was merely forwarded through our committee).

The balance on hand February 23rd was $45,828.68. Of this amount $16,370.59 represents money that is definitely allocated by contributors for special purposes. This leaves a net sum for Service Committee work of $29,858.09. The regular monthly disbursements of the committee are approximately seven thousand dollars. This represents the amount that must be paid out in order to maintain the various Centers abroad and to carry on our peace, interracial and home service work in the United States. The balance therefore represents at the most only sufficient money to carry the work for four months. As practically all the work is carried on a six-months-budget basis, the committee looks toward having sufficient funds on hand to carry the work for six months.

The endowment for the Chalons Hospital now amounts to $1267.22; cash received or pledged for the Nurses Training School in Moscow, total $17,228.00.

A letter sent out on January 24 to over six thousand non-Friends has brought in over eight thousand dollars, with many expressions of appreciation and confidence in the work of the committee.

If the work is to be carried on in a satisfactory way, the committee must be assured of a steady monthly income.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

HAROLD BING'S SCHEDULE

Harold F. Bing is the Organizing Secretary for the British Federation of Youth and comes to America with a powerful message of uniting the Youth of the world—based on the belief that a World Federation of Youth is pregnant with possibilities for meeting the social, economic and international problems of the day. He speaks from a depth of experience and from a real knowledge of European youth which brings to his hearers a new vision of the fact that youth is the hope of the world.

The following is his itinerary:

March 18 to 21, Southern Ohio; March 21-24, Richmond, Indiana; March 25, Indianapolis; March 26 through April 1, Chicago; April 2 through April 9, Detroit; April 10 to 12, Cleveland; April 13 through April 20, Canada; April 22 through April 30, Boston; May 1 through May 4, New Haven and Hartford; May 5 to 11, New York, Philadelphia and Baltimore.

Service Committee Sketches

V—POLAND

A land of glorious sunsets—Poland—the returned workers tell us. Peasants dressed in gay colors crowding the market places; happy, childlike people, rejoicing in their folk dances. But in 1919 when the English Friends answered the call of the Polish Government and, following an investigation, sent a group of 25 relief workers to that country, there was no gaiety nor happiness there. The Unit found an appalling situation—a devastated area many times larger than in France; thousands of refugees looking for help from a nation already practically destitute; typhus and other epidemic diseases rampant. The anti-typhus work was the first assigned to the Friends Unit. It was dangerous, and to be dreaded. Two members of the Unit died from the fever. A number were very ill with it. But the work went on in Zawiercie, the center allotted to the Quakers, and so vigorous was the necessity for cleanliness of person and property inculcated that within a year the number of typhus cases in this area was 90% less.

By a gradual development the work grew from one to four chief centers. July 1920 found a total of 73 English and American workers carrying on a program which reached 100 villages. The anti-typhus work was supplemented by relief work of various kinds. Thousands of people were permitted to buy at very nominal prices clothing sent from England and America. Food became very scarce, so with the cooperation of the American Relief Administration seven kitchens were opened and several hundred children were fed daily. In addition food packages were distributed to families in the greatest need. Workrooms for the making of clothing were maintained where many women received employment.

In 1921 the Polish refugees in Russia—men and women who had fled to that country many years before—returned to their native land. They traveled on foot over 1300 miles. They streamed across the border by the thousands. The efforts made to disinfect them and prevent further typhus epidemics were futile. Hundreds of people died—and literally hundreds of thousands were homeless. All the old army dugouts and huts of mud and straw formed welcome habitations, with ten to fifteen persons crowding into them.

The first work of the Mission to meet this new problem was an immediate feeding program with rations provided by the A. R. A. Then a building program was planned. The Polish Government provided timber for the new houses. The Friends hauled it from the forests and installed saw mills and soon the peasants, with fresh hope in their hearts, were building new little homes. But how were they to support themselves? The land had passed out of cultivation. They had no stock, no farm implements, no seed. So the Mission enlarged its program and the Unit tractors plowed many hundred acres of land; horses were brought in from other sections less destitute and sold for small sums (worked out in most cases) to the peasants, and in 1922 more than a million and a half kilos of seed were distributed. Farm implements, sheep and geese were provided. The improvement of the cows was perhaps the most important of this part of the relief work. The few cows remaining were so hopelessly underfed that they yielded very little milk. Accordingly cotton seed meal was imported from America and sold to the Polish farmers who paid for it later in milk. Then this was distributed to a number of institutions in Warsaw and other cities where it was used for the benefit of the children. This scheme met many needs and proved very valuable.

Students were helped in different universities. Food, clothing and medicine were distributed, hostels repaired and equipped, and 40 beds were supported by the Mission in a Sanatorium in Zahopam.

By the close of 1923 the Mission was gradually withdrawing from these fields and turning them over to Polish organizations. But two quite permanent pieces of work originated by the Friends are being continued at the present time, following a reorganization of our work in the spring of 1924 when the Committee for Help for the Polish Eastern Borders was formed. This Committee works under a special charter granted by the Ministry of the Interior. There are Polish members on the Committee.

The Kolpin Agricultural School and Nest Orphanage was established two years ago. The school was particularly for Polish boys who had lost their parents and were now in possession of the family "estates." It was planned that they should be taught to farm so that they could go back to their own homes and conduct their agricultural work and become self supporting citizens of the new Republic and leaders in modern agricultural methods. The first class graduated last April. Most of the boys have been hard at work ever since, rebuilding their homes and recultivating their land.

Having demonstrated the method of assisting orphans who own land, the Agricultural School was transferred to the Ministry of Agriculture in the spring of 1924. But the Orphanage, now located at Kobryn, is still under the control of the joint Friends and Polish Committee.

Then the second piece of permanent service is the Peasant Industries scheme. This work, begun in one small village, is now carried on in 60—and employment on strictly business lines is being furnished to over 1600 people. The lovely Polish embroideries are sold in Warsaw, Geneva, Paris, London and Philadelphia.

Of course, Henry Harris is developing several phases of international Good Will through the Center in Warsaw. He has been in close cooperation with Gilbert MacMaster in working out the Minority Conferences. There are a number of student clubs which meet regularly at the Center. He is gradually drawing together groups of people who believe in the peaceful method of settling disputes, and in many other ways he is keeping wide open the door of Service for Friends in Poland.

WHO TOUCHED ME?

BY LINDLEY M. STEVENS

With no vain words you said it nor dissembled,
But, stabbed by sorrow's steel,
You touched my garments with your hands that trembled,
In mute appeal.

You thought you understood my silent meaning;
Nor sensed my sorer need;
Nor knew the staff on which your heart was leaning—
A bruised reed.

Sometimes, at midnight, when a star is falling,
With downward rush and sweep,
Then emptiness is unto chaos calling—
Then deep to deep.

Poughkeepsie, N. Y.

In Lucy Gardner's reflections on her recent tour in America which appeared in the *Guardian* for February 11, she concluded with an earnest appeal for a much closer drawing together of the English-speaking peoples, believing "that they hold, in common, ideals that the world needs." "We do not want," she said, "an English-speaking union for aggression or for defence of territory; but we want to realize that there are certain things—a love, for instance, and understanding of freedom—that have been committed to us and are needed by the world. And if the common people draw together and strengthen the ties that bind them, the governments must perforce, in due time, follow suit. It is not only in New England that people recognize and love these ties, but everywhere I went I was welcomed—not for myself, for I was a stranger—but for the fact that I was English and was engaged in inter-church work with which they wanted to be in much closer touch. And one last thing. I have learned in this visit something of the ethics of international visiting, not only between this country and the United States, but all International visiting. I now believe that it should be regarded as a sacrament—a holy thing that may help us to see the will of God for human society and to understand the aspirations, the needs and the possibilities of other nations."—*The Friend* (London).

Now for the Focus!

WEEK after week the united work of Friends has been forcefully portrayed in *The American Friend* by the various boards: Evangelism, Home Missions, Young Friends, Religious Education, Peace, Foreign Missions, and others yet to come, have laid their claims upon us. We have read and have been informed. Now it is time to ask ourselves what we are going to do about it. In just two weeks the fiscal year closes on March 31. We have a short fortnight in which to focus in cash our accumulated interest.

A Dollar in Time Saves— A Deficit

How much better to rally heartily to the task now, than to drag it out over weary months afterward! *Remember, this is Five Years Meeting Year.* We must not darken its horizon with a cloud of debt. A dollar in the treasury is worth two in the deficit bush. Put it there now!

The sunlight of God's love and blessing is shining upon our united work at home and abroad. All it needs is a chance to focus. It must shine through the lens of devotion and sacrifice measured by generous giving.

Will the Church be the Lens?

John Smith and Mary Jones

TO YOU is made the appeal on the opposite page. You are the church. Its program of world outreach will rise or fall on March 31, according to how much you care and give. Wherever you are—in Wichita or Wilmington, in New Bedford or New Garden, in Poughkeepsie or Plainfield, in Spring Bank or Sedley, in Ackworth or Amboy, in Pelham or Pasadena—the responsibility and the honor of Friends rest upon you individually. What can you do about it, do you ask? Just two things:

1. *Respond personally and promptly yourself. Focus through your treasurer.*

2. *Bring the burden at once to your meeting and help stir the group to immediate action.*

How Will March Go Out?

Take a look at the Thermometer on another page. It indicates a long spell of cool and cloudy weather. Spring is here and we're due for a quick change in the temperature. Help make March go out like a lamb, with a sign of fair and warmer—very much warmer. It will bring courage to our workers everywhere and joy to the whole church.

So, we are looking to you, John Smith and Mary Jones.

The United Promotion Committee

Richmond, Indiana

TELLS WHAT BOARD OF EDUCATION DOES

Studies Problems of Education Vital to Friends, Explains Chairman Mendenhall

The Board of Education of the Five Years Meeting differs from similar Boards of other denominations in one essential. Whereas other such Boards devote much of their attention and some of them nearly all of their attention to the handling of funds raised by the denomination for educational purposes, our Board has no such function, aside from the appointment of trustees who hold a very small fund which plays no part as yet in the lives of our schools. Again, some of the work in the larger denominations, while not distinctly financial, results entirely from financial considerations. For example, many of these Boards have uniform blanks for reports which must be made to them at stated times, which deal especially with finances. Also they establish standards which their own colleges must meet in order to participate in the funds which are at the disposal of the Board.

Because of the mutual independence of the various Yearly Meetings,and perhaps because of the very genius of our Society, our Board of Education has no control and can offer no assistance excepting that coming from mutual acquaintance and voluntary cooperation.. Until two years ago a great deal of attention was given to financial matters, by way of attempting to secure united activity in seeking funds, and later to agree upon a sequence in the order in which various institutions might appeal to Friends in general. While each of the institutions is still just as much interested in the progress and prosperity of the others as formerly, the policy has now become that of ignoring financial matters in the consideration of the Board and giving attention to the actual educational problems which confront our institutions, some of which are peculiar to our Society. For example, at the last annual session the attention was given to the problem of unifying the college curriculum around the idea of making the whole college course function for the student as a means of giving him a philosophy of life and in particular to make real in his life his Christianity. A committee is now at work upon the problem of what the colleges can do in making their contribution toward the better education of our ministers. There is abundant opportunity for mutual encouragement and aid even though our institutions are widely scattered, in such problems as clean athletics, the Friends' attitude toward international affairs, the contribution we can make toward the race problems.

It is the conviction of the writer that during the next five years the problem will be forced to the attention of Friends concerning the maintenance of all our colleges. We have a larger number in proportion to our membership than practically any other denomination, and the question of survival with our present capacity to support them is going to become so critical that finally we will be forced to consider the problem as a whole. Whether our Board of Education shall be the instrument through which to deal with this problem or not remains to be seen.

W. O. MENDENHALL.

Wichita, Kan.

HOW SPRINGDALE DID IT

The Friends Meeting at Springdale, Iowa, has been having a series of family nights during the winter. The first, held November 25, was the culmination of a contest between the women and girls, and men and boys of the church. The goal was to raise $100 toward the debt on the parsonage, the side which raised the most to be banqueted by the opposite side. Following an appetizing supper in the dining-room where seventy-five people were served, the company was invited to the auditorium where an interesting program, consisting of readings and musical numbers, was given. Results of the contest were then announced: $47.22 pledged by the ladies, and $66.45 pledged by the men.

Then followed a family gathering on the eve of December 31, which was given in honor of the winning side, the male members of the church, also invited guests, to the number of eighty. A bountiful meal was served at 7:30 o'clock. Later in the evening a program, given entirely by the ladies and girls, was enjoyed. This program included a scene from "The Birds' Christmas Carol" by Kate Douglas Wiggin and was presented by Mrs. Harvey A. Wright with the assistance of some of the young people and children, also a clever stunt. This being New Year's Eve a watch party was included in the evening's plans, and games were participated in by those who cared to remain until the midnight hour, when a prayer service was held.

The third of the series of family nights was held the 31st of January, and was unique in that the committee on arrangements was composed entirely of men. Without the aid of woman's head or hand, the three course supper was planned and prepared by the men and nicely served, by six of the boys, to a gathering of eighty people. While still seated at the tables the pastor, Harvey A. Wright, in make up, gave a clever and amusing toast on "Letting the Men do the Work." Games followed in the Endeavor room.

The family night which concluded the series was held February 25, the young folks having full charge, and they deserve much credit for the manner in which the evening's plans were carried out. The efficient supper committee served a tasty meal, cafeteria style, to over one hundred who gathered at the church in spite of bad roads. The program was very well balanced, entertaining, instructive, and inspiring, and the social hour of games and stunts was enjoyed by all.

WORLD AFFAIRS FORUM IN SAN FRANCISCO

A New and Hopeful Agency for the Promotion of Information and Understanding

San Francisco is probably one of the most internationally minded cities in the United States. Discussion of foreign problems always finds a most eager and attentive audience, and there are not a few forums in the city, where foreign questions are being thrashed out by people, who know the subject in hand. A new feature in the life of San Francisco is the world Affairs Forum Luncheon, which is held once a fortnight at the Palace Hotel. Here prominent speakers deal with the most burning questions of the day—Mexico, Nicaragua and China for example—and the addresses given are often followed by a discussion. In February, Mexico, Nicaragua and China were the subject of discussion. People, who had lived in these countries for many years were the speakers. On March 3rd, China was continued the speakers being Dr. Wing Mah, professor in political science at the University of California, and Dr. John W. Nichols, who has been a missionary in China for over 25 years. Judge Daniel R. Williams, formerly of the Shanghai and Philippine Bar presided at the meeting.

Dr. Mah, an intelligent, spirited and virile Chinaman, voiced the aspirations of modern China in an eloquent address. "Modern China has come to look upon all foreign strongholds as obstacles", he said. In the minds of the Chinese, the concessions have come to be centers of foreign control and exploitation. The speaker said he wished to see China and America jointly leading the world. Dr. Nichols said, that the West has to learn, that China is alive and that China now has to be reckoned with on her own terms. "China is now the forward-looking nation, and the Cantonese government is the hope of China. This government has an idea of what is going on in the world, and we ought to negotiate with the Chinese as far as we possibly can. They deserve our fullest sympathy—not sentimentality, but genuine sympathy."

Space forbids a more detailed account of the brilliant speeches, which elucidated the complicated Chinese problem. There are more than 12,000 Chinese in San Francisco, the largest Chinese colony outside China, and amongst this large group are many able Chinese connected with the political movements in China. The San Francisco press gives considerable space to expressions of Chinese views and not unfrequently the churches have Chinese speakers addressing the congregations on Chinese affairs.

PETER GULDBRANDSEN.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

NOT I, BUT CHRIST

BY DOROTHY S. PITMAN

The author is now in Wyandotte, Oklahoma, assisting Westine Leitzman. This was the class poem she wrote when she graduated from Gordon College of Theology and Missions in 1925.

Not I, but Christ, this be our motto
As we plan our furture days,
Praying as we reach the crossroads,
At the parting of the ways;
Mindful of our Christ, indwelling,
Yielding all ourselves to him;
Knowing that his living waters
Fill the life,—o'erflow the brim.

When this stream refreshes travellers
And they give to us the praise;
When our words have eased some heart-ache,
Set some dimming love ablaze;
Shall we, selfish, claim the glory,
Rob our Christ—or answer still,
"Christ alone hath wrought this wonder,
Honor not our power or skill?"

On our lips his name be blazoned;
Let our tongues cry out his fame;
Jesus Christ, our single message,
All his grace alone proclaim.
Not enough to preach our Savior;
Nor alone to simply pray;
Let the vital, living action
Supplement the things we say.

Crucified with him, arisen,
Glowing with his life divine;
Eager, passionate endeavor
Working 'neath the Master's sign;
All the tribute we are asking
That our Christ be known, adored;
This our highest aim, that others
See not us, but Christ, the Lord.

MAKING HIM GLORIOUS

When W. Blair and Kate Neatby, English Friends on a religious visit in this country, were in Richmond, a meeting for worship was held at the home of Howard H. and Anna Cox Brinton, January 19, which was shared by a goodly number of local Friends. Their message made luminous the responsibility of each follower of Jesus to make Him glorious in their words and deeds. The privilege of those gathered in worship was to comprehend renewedly "the glory of God in the face of Jesus Christ" and then go forth as witnesses to the truth thus revealed. Blair Neatby recalled the occasion when, by a certain church council, the phrase was formulated to express the chief end of man: "To glorify God and to enjoy Him forever." This thought of making Him glorious was suggested earlier by Jesus in his great intercessory prayer as recorded in the gospel according to John. By accomplishing the work assigned him, Jesus had done this thing. He was a witness to the truth and had appealed to those who questioned his authority, if they would not accept his word, they might accept his work as evidence that he came from God. "But these have known," said he of his disciples within the sound of his voice, "that I came forth from thee, and have believed that thou didst send me." In this knowledge and faith of these disciples, God was being made glorious. They, too, had kept his word.

But, that their witnessing might be more effective, they must be united in fellowship and be kept from the evil that distorts spiritual vision and hinders group activity. The burden of Jesus' prayer seems to follow this concern for greater efficiency in service which a right approach and a fresh perspective of life would make splendidly possible. In the act of group worship when some one is voicing through prayer the desire of the group, and God in the midst becomes very real to them, vision is clarified until human possibilities, through Jesus Christ, are made to include others and responsibility, as witnesses, presses for action. With this urge, comes an anointing of love in cleansing and quickening power, and we are ready to share with all men, everywhere, not only our knowledge of God and his program, but also our best efforts in cooperation to make Him glorious. This is the way to enjoy Him forever. By realizing what he has done for us and rendering the service he would have us do for him, we attain to that plane of fellowship where fulness of joy floods the heart. And this joy shared by the group becomes radiant, as the sun, and compelling in proportion to the number present and the prevailing degree of yieldedness, as the atmospheric heat that lifts the mercury in our thermometers.

The formation of the church when the Holy Spirit was poured forth upon these disciples on the day of Pentecost, as they were gathered in worship, was an answer to the prayer that God might be made glorious. Those who had been chosen to be witnesses were here given the seal of their ministry and sent forth as lights in the world. This service of witnessing was emphasized by Kate Neatby, as the way for us also to make Jesus glorious. It may mean sacrifice and suffering; it may mean obscurity and seeming disappointment; but, it is the way the apostles went as they blazed the path through a pagan jungle and laid the foundation for the structure through which the glory of the Lord is revealed to those who "sit in darkness and the shadow of death."

Worship and witnessing are the obverse and reverse sides of Christian experience which increases in effectiveness when group relationship functions in a brotherhood rather than a neighborhood and the temple, not made with hands, has become "a habitation of God in the Spirit." In worship, God and Christ become glorious and, in cooperative service, that glory is enhanced as it is shared by an ever-increasing number of witnesses who acknowledge Jesus Christ as their Savior and Lord.

THE WAY OF LOVE

Let us see what it is that Jesus has to say to us about love; and let us follow the New Testament example, remembering that he says it with his deeds and with his life's blood as well as with his lips. No reader of the Gospels can long remain in doubt that Jesus has something quite special and particular to teach us about the management of our relations with one another. It should be clear also that what he does is not to provide us with a detailed moral code or even to throw out a large number of valuable hints so as to whisper a single and simple secret in our ears. And this is what he whispers: Have you tried the way of love?

Love, he believed, was the solvent of all our difficulties, all our problems of conduct, all that mars our intercourse with one another. Love, he believed, was to tackle every situation, to win every kind of man. We all, of course, love somebody; we all love our kinsfolk; we all love people who love us and are kind to us; we all love people who are good and charming. Even the heathen, as Jesus was so fond of pointing out, do that. But what we are now asked to do is to love our enemies, to love those who hate us, to love the stranger at our gates, to love the poor, to love the sick, to love prisoners, to love the down-trodden and all who are as lost sheep in our midst, to love our prodigal sons, to love the outcasts, to love the sinners. Especially Jesus seems to have been anxious to suggest the way of love as alternative for anything like an appeal to justice. The saying "Judge not" carries us very deep into his philosophy of life.

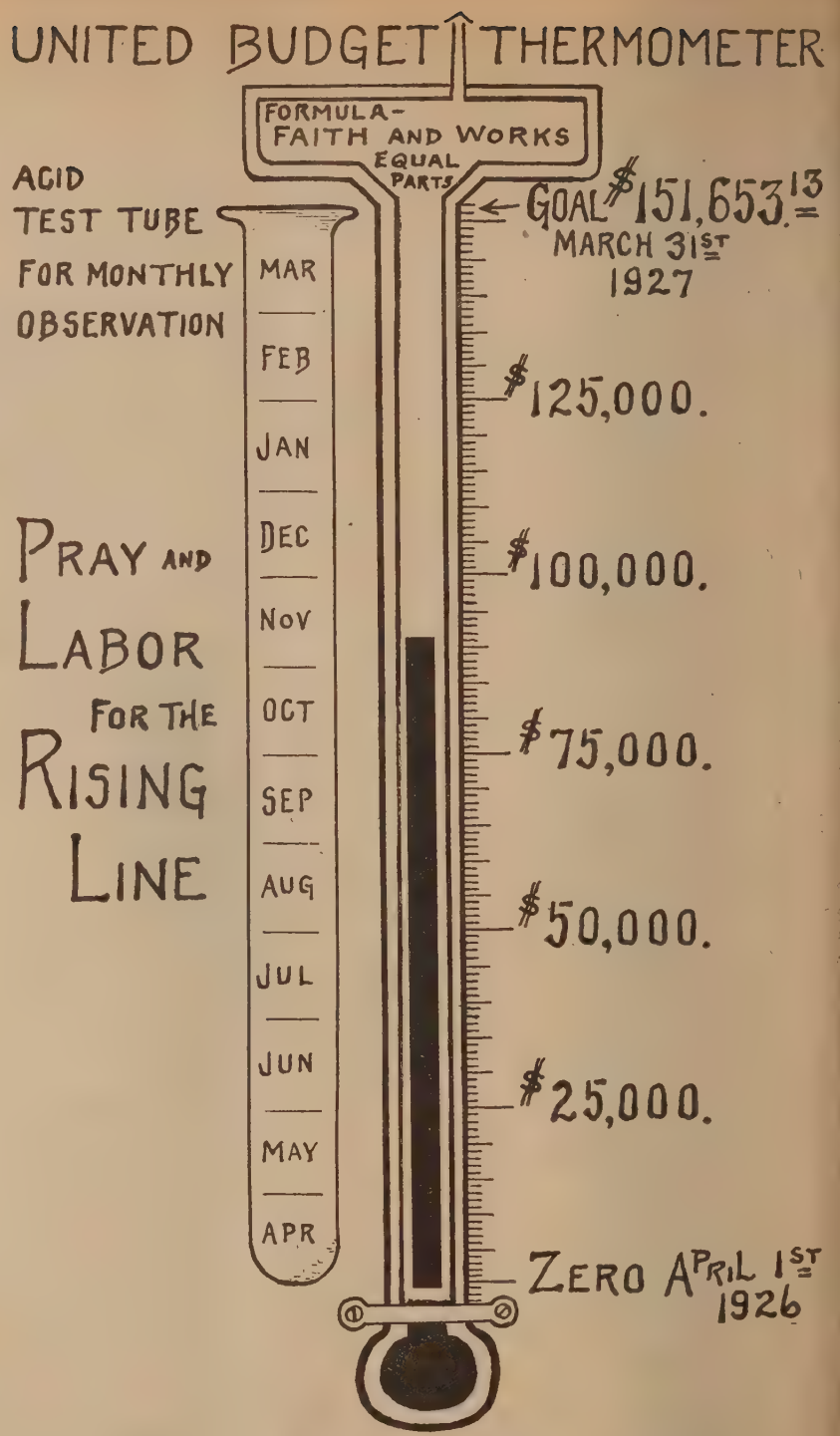
If only we knew the joy which love brings, if only we knew the power which is in it to melt the hardest heart and to win the coldest heart, then, says Jesus, we would put aside all that loveless, frigid, hate-begetting machinery of distributive and retributive justice—recrimination, revenge, compensation, standing upon one's rights, satisfaction for outraged dignity, the appeal to the law courts, and all their sorry like. Put your trust in love, he says to us; trust it utterly; trust it to the very end; put all your weight on it; for it will not fail you—love never fails. That this was the plain teaching of Jesus has been recognized even by those critics who have felt themselves unable to accept it. JOHN BAILLIE in "The Roots of Religion."

EVALINE J. COOK

Evaline, daughter of Dr. Elias and Mary Jane Morris Jessup, was born at Plainfield, Indiana, in 1857, and was suddenly called to the "service of the inner shrine" from her home in East Whittier, California, February 9, 1927, at the age of 69 years. When a small child she moved with her father's family to the newly formed settlement of New Providence, Iowa, where Dr. Jessup spent many years in the practice of medicine and in preaching the gospel. Here she grew to womanhood was educated in the common schools and New Providence Academy and taught school for a time when she was married to Dr. Cyrus J. Cook who had a successful practice in Hardin County and later in Oskaloosa, Iowa. In 1888 they moved to California and resided in Whittier, where they entered heartily into all plans for its civic betterment. Education was a matter of fundamental importance both for their own household and for the children of the Friends Church, of which they were birthright members. They stood in the first rank of the promoters of Whittier College and both served long years on its board of trustees giving liberally their time and money for its promotion and support.

No other side of life was so rich in pleasure to Evaline Cook as her fellowship in the Friends Church. She enjoyed its hours set apart for worship, the prayer meetings, the Bible School, the business sessions and the days for recreation. Missionary interests claimed a first consideration and she was a valued member of the misionary board of California Yearly Meeting. She was a charter member of the W. C. T. U. and was faithful to its mission; an efficient and faithful director in various welfare organizations, as parent-teacher associations, the home for aged women, the Frances Willard home for girls, the home for Mexican girls. From all of these are coming testimonies as to her valued service and faithful devotion to these interests.

Notwithstanding all these activities of a public nature, she was essentially a home maker and most deeply concerned about the quiet, modest and unseen duties of home life. Of her it can be fittingly said that she became great through daily doing the little things, little but exalted acts of kindness in the neighboorhood. She was the mother of five children, four of whom survive her with six grandsons and three granddaughters.



CHARLES R. MOTT

Charles R. Mott was born in Saratoga County, New York, in September, 1837, and died at Portland, Oregon, January 20, in his ninetieth year. His parents, Richard and Elizabeth Anthony Mott, were godly members of the Society of Friends. Converted at the early age of eight years, he became an active member of the church and a devoted follower of Christ, giving himself without stint to the service of the Master in the church. He was clerk of Glens Falls Quarterly Meeting for a number of years; was an elder, frequently engaging in public service to the spiritual edification of his hearers. In personal work, by voice and pen, he was a blessing to many. He was interested in educational work and taught for a time, in a Friends Boarding School in Ontario and also in public schools.

The larger portion of his life was spent in New York State engaged in business. In 1860 he married Hannah E. Eddy, who died in August, 1907. For a few years he lived at Tecumseh, Michigan; spent sixteen years in Cleveland, Ohio; three years in Long Beach, California; and three years in Portland, Oregon, from which place he passed to his eternal reward. His was a character both beautiful and rare, possessing the unusual combination of the finer and gentler virtues and graces with the stronger and firmer elements—strength with gentleness; clear, keen intellectual power with true humility; tender, kind and sympathetic—a friend to all. Funeral services were conducted from the West Piedmont Friends Church, Portland.

QUAKERDOM · AT · LARGE

S. Edgar Nicholson of New York has been chosen to represent the Five Years Meeting on the Administrative Committee of the Federal Council of Churches, filling the vacancy caused by the death of Charles S. Crosman.

Following its United Work Rally Day on March 1, observed by pastors and other workers assembled at Indianapolis, Western Yearly Meeting, under the leadership of its General Superintendent, Richard R. Newby, is working earnestly during these closing weeks of the fiscal year to reach its goal of $26,000.

A striking demonstration of "cigarette arithmetic" is being circulated by the Prohibition and Purity and Literature and Peace committees of Western Yearly Meeting. It reads: "I am not much of a mathematican," said the Cigarette, "but I can and do *add* to a man's nervous troubles; I can *subtract* from his physical energy; I can *multiply* his aches and pains; I can *divide* his mental powers; I take *interest* from his work, and *discount* his chances for success."

Isaac N. Stanley, pastor of the Friends meeting at Seattle, Washington, calls our attention to the fact that the National Educational Association will meet this summer in that city and asks our cooperation in putting Seattle Friends in touch with Quaker visitors who will be out there in attendance. We unite heartily in his concern and would encourage prospective attenders to communicate with our Friend, whose address is 2315 East Spruce Street.

Robert Meredith of Lindsay, California, who has traveled widely, has an interesting article in a recent issue of a local paper, in which he reviews conditions in Mexico during the past two or three decades. He recalls, for example, how an unfortunate dispute over demands for military salutes resulted in our bombarding Vera Cruz and killing or wounding three or four hundred people. Apropos to present complications, he deprecates our sending battleships about so freely, giving "haughty admirals" so good an opportunity to get us into trouble with our neighbors.

Ora W. Carrell, President of Nebraska Central College, was extended the honor of addressing the faculty members of Grand Island College and their wives at a dinner given February 26. His subject was "Youth's Challenge to Education." He also addressed the County Ministerial Association on Religious and American Education reviewing the discussion of this theme in Chicago last January during the meetings of the Association of American College and University Presidents and the Council of Church Boards of Education of the various denominations in America, attended by delegates from over the entire country.

Daniel W. Lawrence of Fountain City, Indiana, on a visit a few weeks ago to Houston, Texas, called at the office of J. Howard Clark and J. Kuhlman, Optometrists, to see his old friend and class mate of Earlham College, 1880, Henry D. Clark, who has been living with his son Howard, and learned upon inquiry that he had died April 12, 1925. He was the son of Dr. Dougan Clark, prominent in Indiana Yearly Meeting and other religious circles four or more decades ago. Having moved where there was no Friends meeting, he and his family had joined the Baptist Church. Some of his former friends may appreciate this bit of information.

The Woodbrooke Council, at a recent meeting listened with much interest to W. E. Wilson's account of the work he and his wife were enabled to do in Central Europe, a work in which Woodbrooke and the Council for International Service cooperated. He gave his impression of the new movements of thought in Germany as exemplified specially in the universities today, with their growing sympathy for mysticism and pacifism and for Quaker ideals in general. This, from one who had known well the Germany of twenty years ago but had had no first-hand impressions during the interim to blunt the contrast, was particularly interesting. Another member of the Woodbrooke staff, Horace G. Alexander, has been liberated to undertake a journey to the Near East and India, primarily with the object of studying international problems on the spot, and to get personal acquaintance with the work of such men as Gandhi and Tagore.

Of Gandhi's latest plan for the uplift of India, writes Muriel Lester recently returned from several weeks' sojourn with Mahatma Gandhi in his retreat, as quoted by *The Friend* (London): "Gandhi, in his retirement, has been at work on the beginnings of a movement which he believes will be of the greatest value to the national life of India. During the Non-Cooperative Movement many highly educated Indians gave up valuable government appointments to identify themselves with it. Gandhi is now organizing these Indians as leaders in a new movement known as the India Spinning Association, which has now 3,000 members. The test of membership is that each member shall do at least half an hour's spinning every day. He believes that in this hand-spinning a great contribution can be made toward relieving the poverty of India and recreating her decayed village community life." Gandhi is himself a spinner, doing his own half hour strictly every day.

TEACHER WANTED

A first grade teacher, Friend preferred, in the Haverford Friends' School for 1927-1928. Must be trained and have had at least two years experience. Apply to the principal, Frances Canby Ferris, Haverford, Penna.

NEWS OF OUR MEETINGS

The Meeting at Carthage, Indiana, reports further progress under the leadership of Frank C. Guyatt. There is an increase in all departments of the work. Sunday services are well attended, the night services being larger than the morning, with an average attendance of 37 at the mid-week service. The pastor is conducting a Bible Study Course at this hour, using the Bible Picture machine to illustrate the lessons. A Junior and Intermediate choir have been added to the activities. The Junior Endeavor, Sunday afternoons, still continues to grow, and the pastor is trying to use some of the unsupervised time of the children of our community to instruct them in Religious Education. A Church weekly bulletin has been put in use. The Senior C. E. is still active with their Bible work, and on March 1st they again defeated Charlottesville young people in a Bible baseball contest, in the Book of John, the score being 1-0 in an over-time game of eleven innings. Plans are made to hold pre-Easter week service with each department of the church being responsible for one night. Plans are also made to hold a Church Vacation School at our church, the first to be held in Carthage. Friends are helping to put on a Community Father and Son banquet, under the auspices of the Hi-Y Club of the High School. The pastor conducts a Bible Study class for the Negroes, every Monday night, with an average attendance of fifteen, and on Sunday afternoons he conducts a junior church service at the Colored church.

In commemoration of the anniversaries of famous historical characters, whose birthdays are celebrated during the month of February, the social for Friends at Wilmington, Ohio, was very interesting and novel. The dramatization of characters, impersonated by members of the church, was in charge of Blanch Gregory. The occasion was largely attended and the program most delightful. Henry Farquhar as Thomas Edison was visted by Henry Ford (Robert Hadley) on the occasion of his 80th birthday in Edison's laboratory, as one of the leading features.

Thorntown Quarterly Meeting was held at Sugar Plain near Thorntown, Indiana

February 26 and 27. Richard R. Newby, Yearly Meeting Superintendent was present and gave helpful messages at each session. At the March monthly meeting in Sugar Plain, four new members were received by letter, three by request and one associate became an active member. Simon Hester, the pastor, with his family, is now on his sixth year, and they have worked faithfully and well.

J. Arthur Wollam of Pasadena, California, closed a series of evangelistic meetings at Smyrna, Iowa, in Ackworth Quarterly Meeting, February 27. No conversions were counted, but the good accomplished by the meetings is shown in renewed interest in all lines of Christian effort. His earnest, spiritual messages were directed to the needs of his hearers.

Frank W. Dell began a union evangelistic meeting in Lindsay, California, on March 6. At the close of this, Leanah Hobson, pastor of the Friends Meeting here will assist John R. Wright, pastor at Citrus Heights, in a series of meetings, and he, in turn, will assist Leanah Hobson at Lindsay Friends Meeting for a time.

For the past twelve years, F. V. Stafford has been pastor of the Friends Church at Sheridan, Indiana. At the close of the morning services, Sunday, March 6, he and his wife were escorted to the basement of the church where a bountiful dinner had been spread by the women of the church, without their knowledge, in commemoration of the thirty-second anniversary of their wedding day. About one hundred twenty-five people enjoyed the surprise and ate dinner with them, and the afternoon was spent in a social way.

The last week in February was a busy one in the Friends Church at Salem, Iowa, owing to the pastor's attendance at the Pastors Short Course program in Oskaloosa on the anniversary of his wedding day. The congregation, however, planned their surprise for them, a week in advance, and the house was packed to its capacity to greet Guy Harvey and his wife in honor of their twenty-first wedding anniversary. Many useful gifts of china were left as reminders of the occasion. Special evangelistic services were planned for the four nights preceding Quarterly Meeting but bad weather somewhat hindered the attendance. A precious time was experienced at the Saturday meeting which carried over to the Sunday service. Charles O. Whitely, Yearly Meeting Superintendent, was present throughout the services and touched hearts, as they are seldom touched, with the pure gospel message. Many signified their desire to do more for Christ, and one young man consecrated his life to the gospel ministry.

Mildred B. Allen has been engaged in a four weeks' union meeting at Brook, Indiana, which was thought to be the best revival held here for many years. There were over one hundred conversions and renewals. She has also conducted two other successful meetings this year, one for the Baptist Church, Gaylord, Mich., and the other for the M. E. Church at Foresman, Indiana, in which there were about eighty conversions and renewals.

Bangor Quarterly Meeting of Friends in session at Marshalltown, Iowa, February 25-27, was an enjoyable occasion and a time of real strength and spiritual uplift. The crowning service was the Christian Endeavor Rally, Sunday afternoon, when many young people from all parts of the Quarterly Meeting met for service in charge of Mrs. E. Condon. Each society had a part on the program, which was splendid and enthusiastic throughout, reminding one that the young people are the hope of the church. An especially interesting feature was a new C. E. Rally song, given as a solo because not yet copyrighted and published. Both words and music were composed by Mina Pemberton Blackledge, until recently an active C. E. member and placed on the Honorary list after being crippled and left an invalid from a railroad accident. The song shows that her heart is still in the cause. She plans to dedicate it to Christian Endeavor.

Ackworth Quarterly Meeting met at Indianola, Iowa, February 19, with the meeting on Ministry and Oversight, the preceding evening, and Charles O. Whitely in attendance. He spoke also most helpfully the following morning from James 4:1-17. The entire congregation were guests of the local meeting during the noon hour. The W. M. S. Union met before the business session when reports were given of the membership and Christmas giving of the five societies which were most encouraging. Great interest and harmony prevailed during the business period. United Budget benevolences were presented by the missionary superintendent of the Q. M. and by the Yearly Meeting superintendent, and each meeting was urged to send its quota regularly each month. Charles O. Whitely also presented Friends responsibility for world peace. The young people's meeting in the evening emphasized the thought of true Christian living.

The Women's Missionary Union of Western Yearly Meeting will meet, March 29, at Union Street Friends Church, Kokomo, Indiana. The address of the morning session will be given by Mildred E. White, missionary to Ram Allah, Palestine, and in the afternoon an address will be given by C. Percy Gibbs of Indianapolis. At the evening service, March 6, the pastor, E. Howard Brown, gave an illustrated message using more than one hundred stereopticon pictures. He also addressed the Lions Club at their noon luncheon on the preceding Wednesday.

A very successful series of meetings closed recently at Lynn meeting in New London Quarterly Meeting, where Orval Cox is pastor. The ministry was much blessed to the strengthening and encouragement of the members. Several came to an altar of prayer for pardon and cleansing. The attendance was good and many took a vocal part in prayer and testimony. Those from other denominations were often present and took part. The work of Orval Cox is much appreciated by the meeting and by the community.

About two months ago a new Christian Endeavor was organized in the Denver, Colorado, Meeting composed of fifteen young people of high school age. The older Endeavor members have become more of a discussion group. The first Sunday evening of each month is devoted to studies in the history and teaching of Friends, using as a basis the outlines prepared by Agnes L. Tierney. The new weekly church bulletin prepared by the pastor, Charles A. Mott, is much appreciated. The missionary meetings are growing, the attendance having increased one third.

The Workers Council at Friends Church in Central City Nebraska, the last Sunday in February, had a very significant meeting when Estella Foxworthy spoke on evangelism in the Bible school, and to every teacher present there came a new and added responsibility. The following Sunday was College Day when the theme was the relation between the church and the college, four ten minute talks being given by Raymond Mesner, Mildred Turner, Professor Crosby and Henry Shutz, respectively. The pastor, Ralph H. Boring, is following definite plans for stressing decisions for Christ and Christian living through the Easter season.

Following the very successful meetings at Sabina, Ohio, as reported last week, when the appreciation of the people at the closing meeting was expressed in a most practical way for their earnest, faithful ministry, Tilman and Abbie V. Hobson began another series, February 23, at Leesburg, Ohio.

The meeting of the Women's Missionary Union of Friends in Richmond was held at South Eighth Street Meeting, March 9, when Mildred E. White told of her work in the schools of Palestine and of the hunger among Moslem children for education. B. Willis Beede, gave a bit of recent news concerning one who had been a student in the Friends school at Ram Allah and had recently received his Ph. D. in New York City, and was considered as principal for the Ram Allah boys' school. It had given him great joy that day to cable the decision of the American Board of Foreign Missions of which he is General Secretary, that this young man had been accepted. He related incidents of his visit to Jamaica and described the progress made by Friends in twenty-five

ears. A unique feature of the evening was ie display of nine quilts which the women f the local meeting had made for the Lyn- ale Girls School in Jamaica. Several hers are being made by the women in other cal meetings of the Quarterly Meeting. he annual sunshine shower given at the arch meeting of things missionaries, home nd foreign, can use was well remembered.

The Sand Arroya Meeting has been reatly blessed through the services of the vangelist, Willis Cravens. God spoke efinitely to hearts and has led them out nto the light of his love. Many of the ommunity have come to know of the lead- ng and power of the Holy Spirit in their ves. The Sunday evening services have een resumed and there is an increased nterest in all departments of the work. harles and Eva Mendenhall and family ave moved to Haviland, Kansas. They ill be missed from the church and com- unity activities.

Contentnea Quarterly Meeting was held t Nahunta, North Carolina, January 22 927, when Lewis W. McFarland, Yearly Meeting Superintendent, and Elwood Peri- no, Professor in Science in Guilford Col- ge, were very acceptably present. The essage of the former on Saturday was ex- ellent and timely, and very much apprecia- ed. Following Quarterly Meeting, Elwood erisho in cooperation with the Wayne ounty Superintendent of Public Schools, . T. Jerome, visited a number of schools in ie County, among them being Grantham, osewood, Smith's Chapel, Pikeville, Nah- nta and Fremont. His addresses were re- eived with applause and were much ap- reciated by students and teachers. He has warm place in the hearts of educators as ell as of church leaders in Wayne ounty.

North Carolina is just recovering from hat is said to be the heaviest snow ever xperienced here—30 inches. Winter thus ar had been very mild, fire for heat not be- ng needed much of the time through Jan- ary and February. The church work at oldsboro is progressing nicely, yet not with- ut hard work. Friends are now occupying he Bible School unit of the new brick eetinghouse— main auditorium not yet eated, but finished, heated and lighted, all eady for the seats. The depression in otton prices and closing of one of the banks n the city has worked great hardship upon everal members and contributors. But y great sacrifice and strenuous effort riends have gone forward thus far and ope to be able in the near future to dedi- ate this beautiful building.

Those who attended Friends Meeting at skaloosa, Iowa, March 3, shared an un- sual privilege, for Max I. Reich of Phila- elphia spoke in both services. In the morn- ng, his theme was the quest for goodness nd in the evening it was the infinite value of the individual. He has a pleasing personality and a rich Christian experience. Added to these qualities is a profound knowledge of the Scriptures. His talks were full of information and challenging in their appeal to live the most worthwhile life. His coming was a real blessing.

A very successful series of meetings was held in Van Wert, Ohio, February 6-27, conducted by Myrl Huff of Muncie, Indiana. The pastor, O. H. Trader, was in charge of the music. The evangelist's messages were of no uncertain sound, clear and forceful. The Lord marvelously poured out his spirit upon the church one evening when more than thirty believers came forward for a deeper consecration. More than fifty were at the altar for pardon or for purity during the revival. A lasting benefit to the church and community is believed to be inestimable. A gospel team has been organized, and is holding services in other churches and homes.

HELPFUL UNION MEETINGS

The New Burlington and Caesars Creek Friends together with the New Burlington Methodists closed a two and one half weeks' union evangelistic effort on March 2. Jesse Hawkins, pastor of the New Burlington Friends Church, Mary C. Antram, pastor of the Caesars Creek Friends Church and Homer Curless pastor of the Methodist Church had charge of the services, each having a definite part at each meeting. They were assisted by Merle Scarffe, and W. B. Patterson of the Methodist Church, and by Russell Burkett and Clyde O. Watson of the Friends Church, each giving one or more messages.

The half-hour song service was led by the choristers of the three churches, this period adding much to the inspiration of the meetings which, from the beginning to the close, were times of great blessing and spiritual uplift to all who attended. The Gospel was preached in its fullness and all felt the uplift to the higher life.

Plans are being developed by which this union effort shall be continued throughout the year at regular times. The first of these series began in the New Burlington Friends Church on Sunday evening, March 13, Clyde O. Watson, the Executive Secretary of the Yearly Meeting giving a stereopticon lecture.

INTERNATIONAL SUNDAY SCHOOL LESSON

March 27, 1927

REVIEW

In reviewing the lessons of this Quarter the teacher should set forth as clearly as possible the twofold challenge of loyalty to a person and devotion to a cause. The two are linked together but it is possible that they may be separated. Loyalty to a person may have a very enthusiastic beginning, but is not likely to last long unless there is a great cause behind it. The other way round is just as true. We may join in a great cause but devotion will languish unless there is a great personality at the center of the cause.

In our own Society today and in the church at large there are great leaders, missionaries, ministers and teachers. They have great followings. But we follow them only because they are loyal to Jesus and devoted to his cause. A great many good, moral, respectable people join the church, thus uniting with the cause of Christ. That is a splendid thing to do, and the more church members we have the better the world will be. But church membership is likely to be a very lifeless thing unless it is dominated by the personality of Jesus who stands at the very center of the life of each member. Followers of Jesus first, church membership second. Loyalty to Jesus, then devotion to the church. Christ is the source of life, the way, the ideal. Loyalty to him is the important thing, devotion to his cause is finding ways and means of sharing that life with others.

The lessons of this Quarter give us a splendid comprehension of ways and methods of working out and sharing the Good News and Spirit of the greatest person we have ever known. The first and greatest is the institution of the home. I am convinced that a Christian home makes Christian children. This is without exception when parents give time and effort to the sacred task committed to them.

I overheard a dear old grandmother advise a young mother with her first child, "never look cross at him, every expression affects him." So minutely does every detailed relationship of home enter into making the child Christian or otherwise. The parent and Bible School teacher should know some-

Provident Mutual Life Insurance Company of Philadelphia

The Provident Mutual issues an unusual book

"SEVEN KEYS TO CONTENTMENT"

which tells you how you can arrange your insurance to educate your children, pay off your mortgage, protect your family at all times, and make provision for you and yours in old age.

Write today to the Company for this book which will be sent you free of charge.

thing about the seasons of the soul. Preceding each stage of growth and development in the life of the child God makes the heart receptive to his Spirit that the new development may be in accordance with his plan. The periods when most conversions take place are nine, twelve, fifteen, and eighteen —just preceding the stages of individuality, rapid physical growth, social awakening, and intellectual awakening, respectively. From the cradle to maturity the child follows God's plan of development. We can help him most effectively by knowing something of that plan. It takes time, patience, and effort.

Bible study and prayer solve for the Christian the problem of temptation. Serving through the local church will make the community Christian, and sharing the Good News through the various channels of the church will Christianize the world.

The whole program of Christianity depends entirely upon loyally following Jesus and serving devotedly through the church.

RALPH H. BORING.

Central City, Nebraska.

BIRTHS

ELSE—To George and Elma Else, Oskaloosa, Iowa, February 18, a daughter, Harriet Elaine.

HOLLINGSWORTH—To Warren F. and Ethel Henderson Hollingsworth, Denair, California, December 27, 1926, a son, Clifford Merle.

LANGWORTHY—To Hardy A. and Beatrice Snavely Lanworthy, Pasadena, California, February 4, 1927, a son, Delbert Eugene.

MARRIAGES

CRIST-DOZIER—At the home of Absalom Rosenberger, minister officiating, Whittier, California, January 23, 1927, Ethel M. Dozier of Whittier and Wilbur F. Crist of El Modena, Calif.

DOZIER-HODSON — At Whittier First Friends Church, California, January 27, 1927, Anna Hodson, daughter of J. C. and Lorena Hodson of Whittier, and Marion Dozier. Willard O. Trueblood, minister.

LANCASTER-HOLLINGSWORTH — At Denair, California, December 31, 1926, using Friends ceremony, Mildred Hollingsworth and Virgil J. Lancaster. George A. Deshler, attending minister.

DEATHS

HOLLOWAY—At the home of her only son Arthur in New Castle, Indiana, February 25, 1927, Lizzie E. Holloway, daughter of William and Elizabeth Newman Edwards, in her 93rd year. A member of the Friends Church, active and useful, a life-long student, she spent some time in Friends Boarding School and taught school in Indiana for a number of years. After the close of the Civil War she taught in schools for Negroes in Jackson, Miss., and in Little Rock, Ark. In 1869 she was married to Asa Holloway of Spiceland, Ind., and they located on a farm in that community. In middle life she completed a course in medicine, graduating from the Chicago Medical College, and became an active, successful practitioner. She was an active member of the W. C. T. U. and had the honor of being the first president for Henry County in that organization. Her survivors are the son, a son-in-law, Murray S. Kenworthy of Washington, D. C., ten grandchildren and four great grandchildren.

PERKINS—At her home near Goldsboro, North Carolina, February 5, 1927, Sophronia P. Perkins, widow of Nathan R. Perkins and daughter of Stanton and Sallie Cox, aged almost 82 years. A birthright member of Friends, she served as elder for many years and was faithful to duty in church and home, always vitally interested in all that pertained to the spiritual welfare of the community, especially in the cause of temperance. Seven sons, one daughter, a brother and many relatives, survive her. Services were conducted by Absalom Knight. Interment in the Neuse cemetery by the side of her husband.

WHITELY—At the home of her son, Charles O. Whitely, Oskalloosa, Iowa, March 2, 1927, Esther Whitely, widow of Alexander C. Whitely of Richmond, Indiana, following a stroke of apoplexy. Services were conducted in the Friends Meetinghouse at Oskaloosa. Interment at Ridge cemetery near Richmond.

WINSTON-INTERNATIONAL
RED LETTER BIBLES
SELF-PRONOUNCING
Bibles and Testaments that Emphasize Christ
All the Prophetic Types and Prophecies in Old Testament and Words of Christ in New Testament are Printed in Red.
Send for Illustrated Catalog
THE JOHN C. WINSTON CO., *Publishers*
American Bible Headquarters
330 Winston Building Philadelphia

BOARD REPORTS WANTED

Do you have some extra copies of the 1925-1926 Third Joint Annual Board Report of the Home and Foreign Mission Boards? There has been an unprecedented demand for these Reports during the year and our supply is exhausted. We should be glad to have at least a dozen extra copies. Send to the American Friends Board of Foreign Missions, 101 South 8th Street, Richmond, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavely, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA

High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45, Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published Weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Ellison R. Purdy.....Minneapolis, Minn.
I. W. Cook.....Oskaloosa, Iowa
S. Edgar Nicholson.....New York City
Ancil E. Ratliff.....Fairmount, Ind.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

Friends House
Euston Road
London, N. W. 1, England
Agents for Great Britain and Ireland.

FOR SALE

73 acres improved land, all tillable. Close to school and Friends Church. 8 miles to town, 40 miles to Kansas City. Address Box 66, Route No. 1, Eudora, Kansas.

MAY WE HELP YOU?

Busy? Need a typist? Try the Handy Desk Duplicator. Simplicate matters with the "Simplicator," save time and money. For particulars, write LILLIAN E. HAYES, Dunreith, Indiana.

GOING ABROAD?

Plan that trip abroad for this summer. Make your reservations now for the European Land Cruise. A six weeks' tour by *special train* of nine countries in Europe. Special excursions by boat and auto included. Write for information, Margaret E. Jones, Moorestown, N. J.

CALIFORNIA

Do you want a home in California near Friends church, grade school, high school and college? Land growing the various kinds of California fruits and nuts in abundance. Good water for domestic use and irrigation, highway roads, electricity, telephone, R. F. D. Splendid opportunity. Tracts from one to ten acres. For further information write A. W. LEONARD, Route No. 1, Box 54, Roseville, Calif. Telephone, Roseville 355F2.

THE NICHOLSON PRESS
FOUNDED 1870
Nicholson PRINTING COMPANY
RICHMOND, IND.
26-28-30 N. NINTH ST.
Commercial Printers and Binders
PUBLICATIONS
PRINTERS OF THE AMERICAN FRIEND